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The American Friend

Old Series
Vol. LII No. 20

OCTOBER 4, 1945

New Series
Vol. XXXIII No. 20

FRIENDS!

WITHIN your Meetings and in your personal devotions lift now your prayers for the Five Years Meeting in session two weeks hence. The organization is ready. The program has been completed. But they alone cannot bring life to our days of fellowship. In the silent or speaking assemblies, Christ must be present. On the highways of our hearts, his spirit must enter.

Then in the hush of worship, a new and silent pentecost of power may press us toward the frontiers of goodwill in a day that is desperate for a new mind, a new way—a new spirit. Are we ready? Open your hearts, O ye people, and God will come. Prepare ye *now* the way of the Lord!

Editorial.

The Five Years Meeting Sessions — October 17-23
Facing an Era of Reconstruction

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For October 14—The Home Fostering Christian Ideals

Deuteronomy 6:4-9; Luke 2:51, 52
Ephesians 5:22, 25; 6:1-4

THE HOME A SCHOOL FOR CHRISTIAN LIVING

As was announced at the beginning of the series of lessons for this quarter, the purpose of the entire series is to examine the meaning of Christian faith as it applies to various areas of life. For the next three Sundays the area of life to be considered is the home. Today we are thinking of "The Home Fostering Christian Ideals." The Chinese people have this saying, "This is the moment of a thousand years." In these critical times perhaps this saying is true of our homes and our families. Our homes could be so important and influential. "This is the moment of a thousand years."

In the light of that suggestion, perhaps we should think about what our homes need to make them schools of Christian living, and to help them to be at their best in fostering Christian ideals.

THE PURPOSE OF THE FAMILY

First then, we need purpose in our families. What is the purpose of the family? Why do we have homes? If you turn to your Bibles you will find the suggestion that God had a purpose in arranging for families. In two places the Psalmist speaks of God and families (Psalm 68:6 and Psalm 107:41). The verses in Deuternomy which are included in the printed lesson for today also suggest that God was vitally concerned about families. One writer has said, "No one can read the Bible without being impressed by the fact that God himself has built and plans to build his Kingdom by families." If God seemed to have a purpose, we too should think of what ours ought to be. Suppose we choose something like this, "The purpose of devoting ourselves to the worth and growth of persons."

When we say, "growth of persons," we think first of helping our children to understand God and grow as they should in Christian experience and practical Christian living. But we must grow too as parents and older people.

Second, if our homes are to be schools of Christian living, we need a willingness to make them experimental and demonstration centers for working out our social and religious problems, such as the problem of getting along with others, the problem of learning the meaning and value of sharing and sacrifice. The home could be a place for really trying out the method of love in dealing with people.

Third, we need homes that are citadels of security and spiritual undergirding. We need the determination that our homes shall be religious in the very best sense. Parents have more influence on the religious development of their children than do ministers or church school workers.

Fourth, we need the vision and the assurance that we can make our homes building centers for a better world tomorrow. Sometimes it seems as if even families and homes themselves are threatened, but Christian home-makers will not give up. What we all need is purpose, willingness, determination, and vision.

Questions:

In what ways can our homes be building centers for a better world tomorrow?

What practical suggestions can you give for making our homes experimental centers for working out everyday problems on a Christian basis?

R. FURNAS TRUEBLOOD.

For Oct. 21—Making the Home Christian

Luke 10:38-42; I Corinthians 13:4-13

CHILDREN OF THE LIGHT

Last Sunday we were reminded that we needed Christian homes if we were going to be successful in fostering Christian ideals. It has been wisely said that "the world at its worst needs the home at its best." And we know that it needs the Christian home, for the Christian home should be the home at its best. It would be helpful to us if we could find some formula for making the home Christian, and bringing it up to its best.

In addition to the helpful scripture already suggested for the study of this lesson, there is a verse in the New Testament which might suggest a formula that would be helpful to us. The verse is Ephesians 5:8. In Moffatt's translation that reads in part as follows: "Lead the life of those who are children of the light (for the fruit of light consists in all that is good and right and true) verifying what pleases the Lord." So, as Christians we are children of Light.

First, as children of Light, we have the promise of Light for guidance, and illumination on our problems as we face them in families. But have we learned how to apply it? Have we seen it meaning something in the home? In what way can it be applied as a part of the formula for happy Christian homes? Should it not be made meaningful in family worship, in seeking Light on our problems, in seeking Light for guidance, or clarification, or illumination on the things we are facing day by day? It would save us from so many antagonisms and upsets, and worries and fears.

THE PRACTICAL APPLICATION

As children of Light we should expect the Light to reveal our own shortcomings, and also we *should* expect it to help us to see the fine qualities of others in the home so that we should grow in understanding and appreciation of both their problems and their abilities. The Light could help us see how we might show our appreciation, our thoughtfulness and courtesy to others in the home.

As children of Light we should learn how to make our homes spiritual centers where God is reverenced and worshiped, where faith and trust and commitment are in evidence, and where all attitudes toward life and toward others are tested by Christian standards. It should be a place where deeds are done in a Christ-like spirit and with Christian motivation.

As children of Light we should learn to let our lights shine in hope and faith and in the sunshine of good cheer. There is an old Quaker Query which I have read. I do not know the particular book of discipline that contained it, but it went like this, "Are you endeavoring to make your home a place of friendliness, refreshment and peace, where God becomes more real to all who dwell there, and to those who visit it?" Children of Light should have such homes, and there would be no doubt about their being Christian.

Questions:

What are some definite, practical ways of letting our Light shine in our homes?

What ways can you suggest to make prayer and family worship meaningful to all members of families whatever their age?

Can Christian homes be made by dictation, or by happy democratic cooperation? Explain your answer.

R. FURNAS TRUEBLOOD.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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The Five Years Meeting in Session

At the Turn of an Age

SOON the trek will begin. Quakers will start for Richmond over winding rails and roads. It is autumn. The alchemy of frost shall have spread a varied pattern of colors across the hillsides. The Oak and the Maple will burn with flames that do not consume. Some Friends will come through the expanse of deserts and across broad prairies with long straight roads, far horizons and full skies.

By whatever route or from whatever Yearly Meeting they come, they will gather as Friends. The rooms and aisles of the large meetinghouse in Richmond will hum with renewed friendships, the making of new acquaintances, and the Friendly chatter of informal clusters of people. The sessions are always "homey" times. The informal hours offer opportunities which Friends generally cherish and enhance. One can multiply the values of those seven days by conscious attention to the "off time" opportunities. He can try to escape those friends which he meets often, in favor of broadening his acquaintances, introducing himself to a new Friend, and breathing the air of another Yearly Meeting.

The program for the sessions is now ready. It appears elsewhere in this issue. Delegates will soon receive copies by mail. Others may order them. A quick glance at the schedule of meetings will reveal the seriousness with which the Program Committee has taken the theme of the sessions. It is woven into the program.

The Commission meetings each morning at eight-thirty are emphasized as meetings for worship first of all, and then for discussion of their separate topics. It will be important for Friends to be on hand and on time for those meetings which divide attendance into six groups, small enough for adequate participation by all members. If this hour of the program is worshipful and vital, the sessions in turn will be lifted.

It is not necessary to review further the printed program. Friends will note the range of topics that will claim our attention. But programs will fail if they are not undergirded with spirit. We can prepare *now* for these meetings. Every delegate and every person planning to attend can lift his spirit and his voice in prayer for a deeply unifying and empowering experience of God in the sessions. Each of us can come prepared—expectant.

The next issue of THE AMERICAN FRIEND will come from the press as the sessions begin. This, then is our last opportunity to extend a cordial welcome to all Friends. We should like to say to all, "We'll see you in Richmond."

The Year of the Bomb— The Birth of an Age

A THOUSAND YEARS from now, 1945 will be known as "the year of the bomb." The people of the year 2945 will care little when World War II ended. They will not be greatly concerned about political changes of this decade, except for any *revolutionary* innovations that might occur, but they will know that the trial explosion over New Mexico and the thundering death over Hiroshima ushered in a new age.

So important is this phenomenon of harnessed atomic energy that its use for ending a war and its consequence in destroying perhaps a hundred thousand people, is being all but forgotten. The explosions of 1945 are not only shaking our scientific age, they are even testing rather deeply the philosophies of life and of progress which we have so easily assumed. The reverberations will not stop soon. Their tremors will curl through a millenium.

The explosions left us stunned. We are not yet sure what *really* happened, but we are catching our second thoughts. We are yet too near to August 1945 to know the full significance of this tremendous phenomenon. Even so, the after thoughts of many people are beginning to find expression in an accumulating body of important literature. Religion, philosophy, and political science are being given a review. Important groups in these fields are feeling the impact and are giving this specific concern their attention.

FROM FEAR TO FAITH

On the whole, the news releases, the articles, and editorials reveal a state of fright. There is a widespread case of "nerves." *The Saturday Review of Literature* carries an article by Norman Cousins entitled, "Modern Man is Obsolete." To accept seriously the implications of his editorial and those of others might lead one to conclude that modern man is in-

adequately equipped spiritually to produce an enduring order upon earth. As the dinosaur perished under the age of ice, so man may perish from this planet under a blaze of flame which he, himself, has released. It is implied that men are equipped for the leaping advances of science and mechanics which the past decades have recorded, but that in spiritual qualities, by which mechanical progress could be controlled and directed toward human welfare, men are but pygmies.

All of this disquieting literature of the year cannot be received with indifference, but there are at least certain principles of religious faith which must be recognized and which may fortify us. In the first place, we must recognize our dependence upon God. Modern man *is* indeed obsolete if all that he can do is to take a firmer hold upon himself. No message of human self-sufficiency can save men. They are too far estranged from an over-ruling providence whose purpose and will shapes our ends. They need redemption to this new, divine level of life.

In the second place, they are capable of such spiritual transformation. They have not been blindly created and thrust on the scene of earth, damned in advance to an ignoble or tragic destiny. They have been thrust into the complex of choices, but they are capable of responding, living and walking worthily as the sons of God. They have been made "little lower than the angels."

IMPLEMENTING OUR FAITH

Likewise it must be said that they are not driven inevitably toward righteousness—they can choose the wrong as well as the right; the evil as well as the good. To save our race of men on this planet, is to call them to the purposes which God seeks to work out upon earth. Christian faith accepts the stern discipline of Christ and his sure words as the answer to our wayward generation. If He is not our message and our hope then we have none. Even so, we shall have to do more than merely declare our faith. New works must issue from that faith. Perhaps the bomb has delivered this ultimatum to men, "Put the second commandment to work or perish."

In political terms this will probably mean the internationalizing of all research and invention in the field of atomic power. Only for a short while can the United States hold a monopoly on the big secret. Nations large and small will soon know it. The little nation can become equally dangerous, quite as certainly as a small man with a gun in hand is an equal with the armed giant. What implications this may have for enforcing a democracy of nations can hardly be predicted. It might instead drive larger nations to a new degree of imperialistic control over the affairs of smaller countries. One thing is sure, no nation is going to take the great risk of one swift demolishing surprise attack by another nation. Only one answer seems safe—the unification of control over atomic power, by the nations.

THE DEEPER POWER

In the meantime, we cannot be saved by fear. Nothing could be more dangerous than nations with great potentially destructive powers and, at the same time, with a case of the "jitters." An atomic age with "trigger fingers" would not be safe. It must also be said that men who invent weapons may also invent ways of neutralizing them.

Let us not, in the meantime, cross too many "bridges." Fundamentally there has been no change in the nature of life. God has not been annihilated by our explosions. He lives, and love is still the deepest law of life. No atomic power reaches to the depths and significance of divine love. An age may come and go. A race may rise or fall. But the patient work of creation overarches the milleniums that are measured by men. Creation—atoms and all—still rests in the hand of the Creator. Our Christian faith declares that at the heart of all reality is kindness, compassion, goodness, truth, beauty—and the sum of these is love.

We must now do some sound thinking, and solid planning to implement our faith and direct the powers of our universe to the ends of human service and happiness. No peace, through indifference, should claim us. No attitude of "leaving it in the hands of God" is true to his purpose for us. We need the calm moving strength which a deep faith can lend to the works of our hands and our minds. Let not your heart be troubled, ye believe in God!

Protestant Press Month

THE AMERICAN FRIEND is a member of The Associated Church Press. Its meetings bring together the editors and other representatives of the several Protestant church journals. The recognition of Protestant Press Month emphasizes the importance which a church journal may have in the written records and movements of today. One can catch something of its importance by considering a world in which only the secular press would be read.

The journal of a church is essentially its amplifier. The written page releases a voice or a pen from its near geographical area and puts wings to words, carrying them far and wide. More fundamentally the journal presumably reflects the message of the church. In studied form it applies the principles of the Christian message to the affairs of a day. In this way it has the opportunity of speaking more fundamentally to personal needs and to social issues than can the secular press. The daily newspaper and the news magazine will report the events of the day. They will try to speak to them in "practical" terms. In many cases they will be far more expert in immediate solutions than the church journal can be. But the latter is also indispensable if the roots of our problems are to be treated.

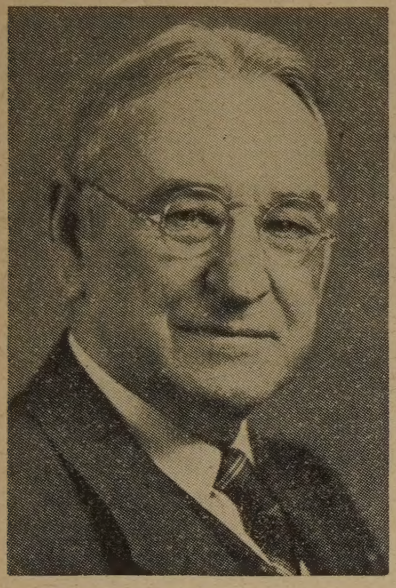
In this special month of observance THE AMERICAN FRIEND presents its case to an increasing number of friendly readers and critics. It is our purpose to find the moral and ethical issues of our day which are so easily overlooked, raise them into focus and examine them from the Christian and Friendly viewpoint. For that purpose we shall need the cooperation of the reader circle through contributions and criticisms.

E. T. E.

The Sessions as Programmed

BACK of a conference lies more work than an attender can realize, and back of it also is a working committee. In the Five Years Meeting the Executive Committee carries the interim load of work. Alvin T. Coate has given conscientious service for the past quinquennium. Closer still to the sessions is the Program Committee, appointed by the Executive Committee, in April 1944. In a previous issue the Program Committee leadership and the Commissions were presented.

The following program for the sessions of the Five Years Meeting is now available upon request. Copies are being sent to all delegates and alternates. The sessions will be opened Wednesday evening, October 17, by Allen U. Tomlinson, Presiding Clerk.



ALLEN U. TOMLINSON
Presiding Clerk, 1940-1945

On succeeding pages will be found the pictures of Friends who will participate in the program.

WEDNESDAY

AFTERNOON

3:00—Registration and room assignments. Tea and social hour in Meetinghouse.

EVENING

7:30—Formal Opening of the Five Years Meeting Sessions by Allen U. Tomlinson, Presiding Clerk. Roll call of Delegates. Welcome to Fraternal Delegates and visiting Friends. Instructions to the Committee on Organization. Instructions to the Business Committee.

8:15—Gospel Message R. Ernest Lamb. Murray C. Johnson, Presiding.

THURSDAY

MORNING

8:30—Worship and Study by Commission Groups.

9:40—Report of the Committee on Organization. Appointment of Clerks and General Organization. Communications from Yearly Meetings. Summary of Executive Committee Activities. Statement of the Committee on Revision of Discipline: Milo S. Hinckle.

11:30—Address: The Message of Christ, by Elbert Russell.

12:15—Noon Adjournment.

AFTERNOON

2:00—Memorial half-hour. Report of the Walter C. Woodward Memorial Committee.

2:30—American Friends Board of Missions. Woman's Missionary Union. Committee on Pensions. Committee on Aged Ministers and Missionaries. Report of Treasurer. Report of Trustees.

4:00—Fellowship Teas on Main Floor.

EVENING

7:30—The Isaac T. and Lida K. Johnson Lecture by Rufus M. Jones. Alvin T. Coate, Presiding.

FRIDAY

MORNING

8:30—Worship and study by Commission Groups.

10:00—Commission on Worship and Evangelism. Discussion. James A. Coney, Chairman.

11:30—Address: The Message of Christ, by Elbert Russell.

12:15—Noon Adjournment.

AFTERNOON

2:00—Report of Business Committee.

2:30—Commisison on World Outreach. Discussion. A. Ward Applegate, Chairman. Participation by visiting Friends from England, Cuba, Jamaica, Mexico, and elsewhere.

4:30—Adjournment.

EVENING

7:30—Christian Missions and the World Today. Merle L. Davis, Presiding. From the Viewpoint of World Order, Raymond Wilson. Responsibility of Christian Missions, Thomas E. Jones.

SATURDAY

MORNING

8:30—Worship and study by Commission Groups.

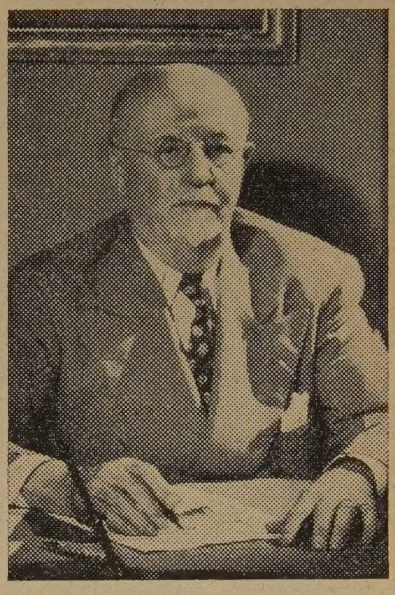
10:00—Commission on Peace. Discussion. Harold Chance, Chairman. The Peace Board, Reporting.

11:30—Address: The Message of Christ, by Elbert Russell.

12:15—Noon Adjournment.

AFTERNOON

2:00—Report of Business Committee. Commission on Social Order. Discussion. David E. Henley, Chairman. Friends Committee on National Legislation. Board on Public Morals.



ALVIN T. COATE
Chairman, Executive Committee
Presiding Thursday Evening

4:00—Adjournment. Young Friends picnic at Quaker Hill immediately following adjournment.

EVENING

7:30—Young Friends Facing the World Today. Charles F. Thomas, Presiding. Address: Clarence E. Pickett.

SUNDAY

MORNING

9:15—Bible Exposition — Jeremiah: Cecil E. Hinshaw.

10:30—Meeting for Worship, with sermon by Rufus M. Jones. Norval E. Webb, Presiding.

AFTERNOON

2:30—Address: A Religion of Veracity and Spiritual Inwardness, by

Alexander Purdy. Ora W. Carrell, Presiding.

EVENING

7:30—College Musical Program. Arranged by special committee, Russell E. Rees, Chairman.

RUFUS M. JONES
Giving the Isaac T. and Lida K. Johnson Lecture, Thursday Evening.

MONDAY

MORNING

8:30—Worship and study by Commission Groups.

10:00—Commission on Economics in the Financing of Friends Work. Percy M. Thomas, Chairman.

11:30—Address: Applying the Message of Chrfst, by W. O. Mendenhall.

12:15—Noon Adjournment.

AFTERNOON

2:00—Report of Business Committee. Report on Organization of Boards. American Friends Service Committee. Quaker Hill. Rural Life Association.

7:30—The Friends Fellowship Council. American Section. World Committee for Consultation. The Christian Church in the New World Order. Harry N. Wright, Presiding. Address by Henry Smith Leiper, American Committee, World Council of Churches.

TUESDAY

MORNING

8:30—Worship and study by Commission Groups.

10:00—Commission on Christian Nurture. Discussion. Cecil E. Haworth, Chairman.

11:30—Address: Applying the Message of Christ, by W. O. Mendenhall.

12:15—Noon Adjournment.

AFTERNOON

2:00—Board on Christian Education. Board on Education. Publication Board.

3:00—Final Report of Business Committee.

4:00—Meeting of Executive Committee of the Five Years Meeting for Organization.

4:00—Fellowship Teas on Main Floor.

EVENING

7:30—Concluding Devotional Meeting. Leslie D. Shaffer, Presiding. Devotional Period, Elizabeth Hazard. Address by Errol T. Elliott. Concluding Minute.

New life means giving ourselves unreservedly in joyous love to the service of our fellowmen as unto God.

FOR LONG-TERM LOGIC

Can our ministers of reconciliation abolish fear when the great nations, even in their plans for world government, employ every scientific and psychological agency to enhance fear? Fear must be diminished or dispelled or we shall all be compelled to seek safety by burrowing like moles underground.

Where shall we find ministers of reconciliation? Some will come from among those who believe that reconciliation is not only a remedy for war but a substitute for war. These as objectors to military methods, have refused to accept the short-term logic of warfare and have substituted the long-term logic of the Sermon on the Mount.

HOWARD BRINTON.

AN OPEN LETTER

To the President of the United States:

The occupation of Japan by the Allied Forces represents a turning point in the life of the American people without parallel in their history. Upon what is done now depends the future welfare not only of Japan but also of the world.

In your statements of the broad policies of occupation, you have expressed a high-minded intention to develop a relationship between victor and vanquished, based on justice and productive of a new and democratic life in the conquered nation. Upon the behavior of the rank and file of the occupying forces, however, hangs the success or failure of this great purpose. Though Japan stands today at the bar of judgment, in a deeper sense it is America that is on trial. We are the victors. We are a Christian nation. We are the exponents of a democratic way of life, and we have set before the world the ideal of the Four Freedoms. Not only Japan, a nation sensitive to national humiliation to an extreme degree, but all the countries of the Eastern world will watch us now to see whether we manifest in our conduct those principles of justice, humanity, and respect for the individual for which we have fought and sacrificed.

Military occupation is inherently evil. The greatest effort will be needed to counteract increasing lawlessness and license among the occupying forces and prevent the growth of destructive powers of hatred, contempt and distrust both in Japan and at home. We of the American Friends Service Committee urge upon you a steadfast reiteration of the high principles which you have already set forth, a careful selection of emotionally mature and self-disciplined men to carry out the occupation, and a determined insistence upon the exercise of courtesy and consideration, instead of ridicule and recrimination, in dealing with the defeated people.

We see with distress the wave of hatred and vengefulness spreading throughout this country. We wish to reaffirm our deepest conviction that only through good will and generosity of spirit can peace come to the world, and that by good alone can evil be overcome.

FOR THE AMERICAN FRIENDS SERVICE COMMITTEE

CLARENCE E. PICKETT, *Executive Secretary*

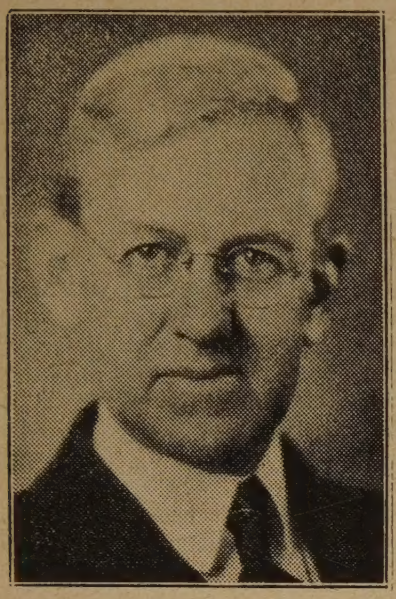
September 18, 1945

The Walter C. Woodward Memorial Fund

An Appeal to Friends

By the Committee

EVER since the death of Walter C. Woodward in April 1942, there has been a continuing study on a proper memorial to his important life and work. His most recent and best-known contribution to the Society of Friends was



W. C. WOODWARD
1878-1942

during the last twenty-five years of his life, when he served as Secretary to the Executive Commitee of the Five Years Meeting and Editor of THE AMERICAN FRIEND. In this position he brought a peculiar fitness of training and spirit.

His service was not limited to the Five Years Meeting. In many ways he was related to all Friends' movements. He belonged to the Society of Friends. Through the years that he served as a professor in Friends' colleges and as a Secretary and Editor for the Five Years Meeting, he rose steadily and grandly into the spiritually commanding position which he held. It is important that his life should be given a living memorial that embodies the interests which he cherished and, in that measure, perpetuates his work.

After three years of discussion, a Committee on the Walter C. Woodward Memorial Fund has developed a plan which embodies his ideals. A part of the plan developed by the Committee is as follows:

"We suggest that a memorial fund be created to be used as financial assistance to encourage a young Friend, or a graduate of one of the Friends' colleges, or some one who, in the opinion of the committee in control, embodies the Friendly spirit and ideal of service in some individual project of study, friendly visitation in the interests of Friends, or a traveling lectureship.

"It is recommended that the principal, as well as the interest on such funds, be used to further the purpose and that the recipient may be chosen annually or at the discretion of the committee in charge. We also suggest that these projects may result in the production of something tangible in the way of permanent preservation in book form. It is hoped that the work will justify further additions to the fund as time passes so that the memorial may continue to be a living memorial.

"The Committee also proposes that we look forward to raising a fund of $25,000. Persons receiving appointments through the committee in charge of the fund might be selected every year, or less often as situations warrant."

This plan has been approved by the American Section of the Friends World Committee for Consultation and the Executive Committee of the Five Years Meeting of Friends in America.

Such a program demands the full time of a competent and experienced Friend who may have ready entrée to Friends across America. The Committee feels fortunate in securing Helen T. Binford for this service. The Committee is equally glad that her husband, Dr. Raymond Binford, formerly President of Guilford College, will travel with her and give his valuable experience to this work. Helen T. Binford has held several positions of prominence. She has been president of the North Carolina Friends Missionary Union, president of the North Carolina Congress of Parents and Teachers, and Director of the North Carolina Institute of International Relations. Recently she and Raymond Binford have traveled extensively in the interests of the Friends Fellowship Council.

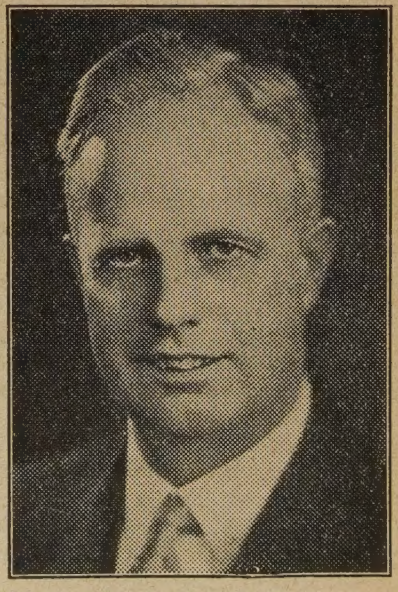
The Committee also feels highly gratified in having Dorothy Lloyd Gilbert, author of *Guilford, a Quaker College* and a member of the Guilford College faculty, as writer of a brochure on the life and work of Walter C. Woodward. She is gifted as a writer. Her fine sense of values and discriminating literary taste is definitely in keeping with the life which she is depicting. This brochure will be available by the time of the Five Years Meeting sessions.

One of the important items of business and discussion in the forthcoming sessions of the Five Years Meeting will be the Walter C. Woodward Memorial Fund. This will be the major part in the inauguration of the project.

One cannot present this program without reference to Professor Harlow Lindley, intimate friend through many years of Walter C. Woodward. Harlow Lindley, as the first chairman of this Committee and continuing and concerned member of it still, has given great interest and aid to it.

The sponsoring Committee, as appointed by the American Section of the Friends World Committee for Consultation and the Executive Committee of the Five Years Meeting, is as follows: Errol T. Elliott, Chairman; Harlow D. Lindley, Leslie D. Shaffer, Millard S. Markle and William Eves III. This Committee encourages Friends now to turn their minds toward this program which is so fittingly central to Quaker concern and service in our world. Later the Committee will solicit the interest of non-Friends with whom Walter Woodward was closely associated in community and national affairs, but the first call is to Friends for the support of a plan which lies deeply in Friendly concern and which thereby fittingly perpetuates the life of Walter C. Woodward.—E. T. E.

He who travels misfortune's road courageously strews it with sweet flowers of consolation for others.



CLARENCE E. PICKETT
Executive Secretary, American Friends Service Committee.
Speaking Saturday Evening and Monday Afternoon.

The Peace Testimony in the Life of British and American Friends

By Carl Heath

(Concluded in this issue.)

How does this social setting affect the Society and the individual Friend? For my part I feel that whatever the Athanasian sense a Friend may have of being *contra mundum* he has to realize that this world is humanly organized in communities, each with a State or political functional-body of which he is himself a corporate member. And that, more and more, in the process of advancing civilization, this State touches his whole social life. There are other functional-bodies in the community's life—the church, the family, the city, the village, the university, the trade union and professional union. Tensions and clashes of loyalty arise, but he cannot cut himself off from the social State and live. Thirty years ago when, as the law then ran, I "was deemed to be a soldier" under the Conscription Act, and received an order to join my regiment, the East Surreys, it seemed relatively simple to say to myself "Cost what it may I will have nothing to do with war;" but it was not so easy as it then appeared. Total war results in a State organization of all services. Negatively I cannot leave the country. Positively all food, all currency, all clothing, all housing and all communication are now in control by the State; and all social progress, all educational and economic progress, all buying and selling, all services in short, the State lays hands on, directly or indirectly.

Relative Pacifism

It is just here that we have to place our peace testimony. I suggest that there are two aspects of this which we may conveniently look at separately, though they clearly, in my thinking, are one. The first is one a democratic State allows of, and that is one reason why democracy is an essential freedom. *This first is Witness,* clear and firm and persistent Witness, that peace is the excellent way and war is sin. This witness is an *absolute.* It rests on our appreciation of the nature of God and of his relation to men; and hence of men to each other.

The other is progressive Relative Politics. "In the degree that you have the light believe in the Light," Weymouth translates, in John XII. It may not be accurate translation, but it is suggestive. "In the degree" applies to actions as well as to beliefs. The light and the opportunity that you have is only *a degree.* You cannot act in matters of social service as though you were dealing with a heavenly absolute. We are in a world of tensions, of conflicting loyalties and of part possibilities, seeing darkly, and not face to face. And all your relief money is tainted by this relativity, all your education and capacity for this service is to tainted too. Food, transport, communications are all mixed up in it.

It is right into this complex of relativities, however, that the absolute peace testimony comes in as *Witness* and as *Judgment.* These two stand over against all our actions—the *witness* to the ultimate divine *judgment.* But we see darkly, and the actuality of the service is "in the degree" that light rules. There will be times when the sternness of the witness and the clarity of the judgment will forbid aught but attention to the absolute.

That way lies martyrdom of some sort, and each conscience must then decide if and when, the call is to the total individual objection and its social consequences. Indeed we all know that the refusal of service may, at times, be the one great service to be done. Normally, however, I believe we do right to accept the relativity, for we have to discover, as Stephen Thorne has put it, "the art of living with our fellows in the existing imperfect world." But again I remind you that we place the *Witness* and the *Judgment* of the testimony in front of all we do, for this determines the directivity of our action or service.

ALEXANDER PURDY

Professor, Hartford Seminary Foundation. Giving the Sunday Afternoon Address.

A Way of Life

Again I do not believe that the Peace Testimony today is to be taken as relating to one particular fruit of the spirit of war, which, if we avoid, we avoid participation in war. That is to me in these days a pure illusion. Fox's dictum about "living in virtue of a life and power" relates to a *life* and a *power,* a totality given of God. Quakerism is a peace-making, reconciling, sharing and caring way of the *whole* life. It is essentially a doctrine of integration, of wholeness. And as the community life becomes more and more conscious in us, and the State touches it realistically in all directions, we shall inevitably need to see war no longer as a specialized happening only, from which we can just stand apart or occupy ourselves with other and pleasanter and, in our view, more useful things, but as running through the whole of life in a constant tension with its opposite—peace.

This leads me personally to the place where I see myself potentially faced with more than one conscientious objection arising. But it also causes me to see myself cooperating with the State, as a citizen, tainted as that State is with the war spirit in all manner of ways; accepting that is, political relativity so long as that relativity remains substantially on the road, and in *the* direction, and has not turned aside quite clearly into Bypath Meadow.

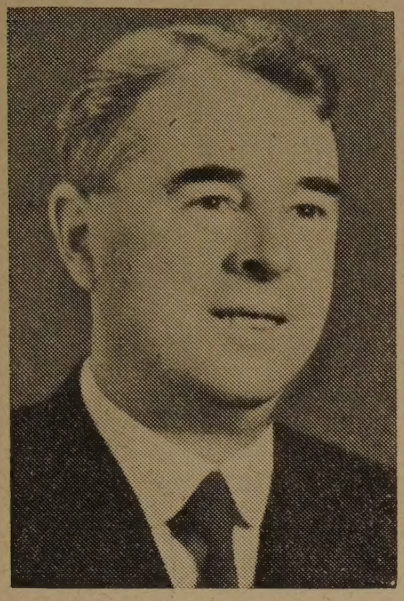
The American Friends have in my view, proved more realistic and clear-sighted in this than we in these Islands. We are still very much in the individualistic tradition.

The Apostolic Mission

The future of Friends in this matter is not yet clear to many Friends who still think of war in the old terms—just killing by outward weapons wielded by specialized individuals in the armies and navies of two or more quarrelling nations—and that we cannot be such individuals. And in truth we cannot. But in these days of total and aerial warfare the problems of war and the peace testimony carry us much further, and the old escape techniques no longer exist. I believe *the Society of Friends has a mission at once absolute and eternal, and relative and realistic.* This is the apostolic mission, the apostolate,

I pleaded for at York in the 1942 Yearly Meeting.

First the absolute witness and judgment, and do not let us forget the significance of Peter's words; that "judgment must begin at the House of



R. ERNEST LAMB
Superintendent California Yearly Meeting, Speaking Wednesday Evening.

God." For us this pacific judgment lies right at the door of our Society with its challenge to us all the time, to pursue all that we do, in the peaceable spirit of Christ, and to keep this witness as controlling the direction of all cooperation in public acts. And secondly, the mission closely allied of taking part in relative political action where that action however incomplete, is yet making in the direction of the City of God.

This was the course pursued by John Bright, by John Edward Ellis and Spence Watson and many other modern Friends. That, at any rate, is the place and the form the peace testimony should, I feel, take in the life of American and British and all Friends today.

And if any should say that this attempt to treat synthetically the absolute and the relative is not a logical position, I can only reply that it is not intended to be so, for we see *in part;* and though I would claim, with Tom Paine, that "my country is the world," I am most glad to have been born with, what to me is, the essential sanity of the illogical Englishman!

I suppose "European" Friends means Continental Friends, for I regard myself and all my fellow-Quakers in these Islands as Europeans, and I hope, "good Europeans." We are insular Europeans and so are the Danes in Copenhagen.

The difference between the Continentals generally and ourselves lies in the differences of historic approach. *We* come *out* of a self-contained, individualistic, puritan and protestant world of the seventeenth century. *They* are largely groups that have become Quaker in the present day and in modern countries, nineteenth-twentieth century countries that have been through a century of conscription; with law, saturated with Roman ideas—we cannot even translate *la Cite francaise* — and that went through and came under the far-reaching effects in continental life of the French Revolution. Moreover the Frenchman, the Swiss, the German, or the Dutch or Scandinavian does not shed his Catholic, Lutheran or Calvinistic complex of ideas, the historic background trends of his thinking because he becomes a Quaker, though he may see each problem in a new light. We too readily conceive Quakerism as synonymous with American or British interpretations and backgrounds. Quaker ideas are not so however in their more fundamental setting. And this is even more clear as and when ideas are projected into acts.

If this is so of Continental Friends, it is much more so where the background environment has not even been Christian —where the setting is Hindu, Moslem, Confucian or Shintoist. There is no Biblical background, no thousand years or more of Christian civilization, no Roman and Greek and Hebrew. All applications in the life is new and strange. I believe we have to exercise here the utmost toleration and faith. Take Hinduism for example. In spite of Mr. Gandhi the warrior caste, one of the four original castes, is as ingrained and deep rooted an idea in the Hindu religion as say individual liberty in the religious life of, say, America.

Positive Expression of Pacifists

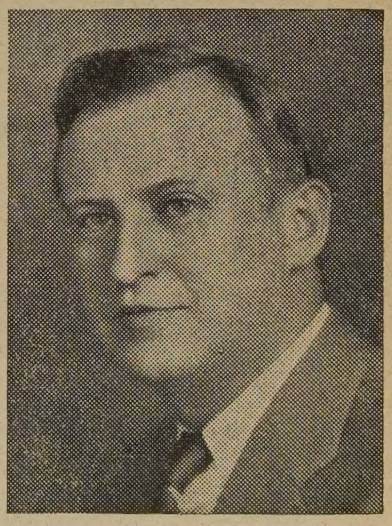
Coming back to the European continent we need to see such a movement as that initiated by Pierre Cérésole in the Civilian International Service not merely as an alternative service when faced by a military conscription, but as a true effort to express a community service in which all should engage and which incidentally should be recognized as an equivalent to military service by the functional State authority acting for the community in a tolerant and democratic sense.

But the main thought I want to contribute is that if we are going to ask if Continental European and Asiatic Friends will be pacifist, we shall have in the Service bodies, American and British, and in the World Committee and its Sections, to come to a unity in respect to the content of that word, "pacifist." If it means chiefly a negative attitude toward war and conscription there may be some imitation of American and British Quakers in continental Europe and the East, but I do not believe it will go deep enough to hold, as the techniques of modern world war develop.

I look to a wider, deeper concept of the peace testimony expressed in an essentially social and world-organizational one and which, admitting in a more thorough and sincere way, the taint and the relativity of our moral life in society, political and economic, brings to bear on the *whole* of that life the witness and the judgment of that peaceableness which is God's—peaceableness born not out of compulsion, nor expressed in standing apart, but in patient *con*struction, and expressed in new wholes, built up *within* the sinful and broken social life, and breaking down its present limitations not by violence, but by real organic growths, a witness expressed, as John Macmurray would say, in real things. Relative things, yes, but directed under the witness and judgment of the peace testimony in an *absolute* way—a way that demands a perpetual rejoicing in building and in rebuilding, but is never content, always really having the divine goal ahead.

We should then get rid of the notion of treating peace and war as something that could be isolated, with a testimony all to itself. And we should carry our Continental and Oriental Friends without attempting either to enforce, or hope for, a line of thinking that in the light of an arising new type of social consiousness, is becoming archaic.

Along with love and friendship, one of the most enduring satisfactions in life is to lose oneself in creative work.



E. RAYMOND WILSON
Executive Secretary, Friends Committee on National Legislation, Washington, D. C. Speaking Jointly with Thomas E. Jones on Friday Evening.

Iowa Friends in Eighty-third Session

FRIENDS of Iowa Yearly Meeting met in the eighty-third assembly, in Oskaloosa, August 20-26, with Roy S. Williams, Assistant Clerk, presiding. The good attendance was noteworthy from the first, in both business sessions and meetings for worship as they met with prayer for divine guidance and the seeking of His presence in the midst. The representatives reported to the Yearly Meeting the following names of Friends to serve as Clerks: Roy S. Williams, Presiding Clerk; Cora M. Mattison, Recording Clerk; Orval H. Cox, Reading Clerk; and Richard P. Newby, Announcing Clerk. In accepting the nomination by the Executive Committee, the Yearly Meeting unanimously elected to the office of General Superintendent, Charles A. Beals, pastor of the Friends Meeting, Emporia, Kansas. Friends are very appreciative of having Charles and Mildred Beals and children come to Oskaloosa for active service in Iowa Yearly Meeting.

The Permanent Board reported the purchase of a house at 114 College Avenue, Oskaloosa, to be used as a home for the General Superintendent and family, and for the Yearly Meeting office. The house is in good condition and will be of significant service as a parsonage and office.

Considering the third tentative draft of the proposed revision of the Discipline, as reported by Quarterly and Monthly Meetings, and presented by the Executive Committee in discussion in the session, the Yearly Meeting was not in favor of accepting the revision. Instead, it was requested of the Five Years Meeting that no definite action be taken in the coming session, that more time be given for consideration and preparation, and that a larger number be appointed to the Revision Committee.

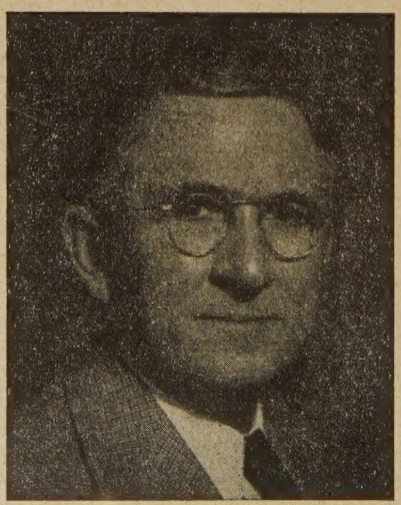
New Dormitory for Penn

In his report, Cecil E. Hinshaw, President of William Penn College, spoke appreciatively of the close relationship between the Yearly Meeting and the college and expressed his hope for the same continued cooperation in 1945-46. The subject of his address was, "The Essentials of Quaker Education." He stated his ideals for the educational program of the college—that it might portray religion as effective and practical in concrete ways of everyday living. Announcement was made of the purchase of the Gibbs house which is being given to the college for use as a men's dormitory, and which will be ready for occupancy in September. By request the name of the donor is withheld. The Yearly Meeting again recommended that the Meetings contribute five thousand dollars for the support of William Penn College.

Very inspiring messages were brought by various visiting Friends. Kenneth R. Pickering, Western Yearly Meeting and pastor-elect of First Friends, Los Angeles, brought helpful sermons in the evening devotional meetings. William Merton Scott, pastor at Gate, Oklahoma, Kansas Yearly Meeting, brought challenging addresses in the morning periods on the Christian's obligations and the philosophy by which he should live. Norman Whitney of Syracuse, New York Yearly Meeting, and field secretary of the American Friends Service Committee, brought an enlightening message on "CPS — An Evaluation."

Perry Hayden, President of Hayden Milling Company, Tecumseh, Michigan, and Superintendent of Stewardship, Ohio Yearly Meeting, gave a most outstanding address on Christian stewardship, bringing new vision and insight into possible attainment in the future.

Edward and Violet Linton, missionaries and pastors of the Friends Mission, Tellico Plains, Tennessee, gave reports which were the climax of the missionary session. They spoke of the gospel, and the service rendered unto the people. The vitality of missionary work was more clearly realized as they outlined their work, and spoke of their concerns for the spiritual and social welfare of the people.



HARRY N. WRIGHT
President City College of New York, Presiding Monday Evening.

Barnetts Go to Africa

With the specific announcement that Paul and Alice Barnett and children plan to go to Africa this Fall in missionary service, a special dedicatory service was led by Orval H. Cox, Chairman of the Missions Committee. Not only was this family dedicated to the service, but those attending the Yearly Meeting stood, dedicating themselves to the same cause and for the support and assistance needed. As Paul Barnett concluded his work as General Superintendent, interest in his new work in the Evangelistic Department of the Friends' African Mission was heartily expressed by the Yearly Meeting.

Other visiting Friends included: Christine Pickering and daughter, Joyce Ann; Walter Lawrence, Kansas Yearly Meeting; Kenneth and Dorothy Stevens, Honolulu Meeting, Hawaii; Leslie D. Shaffer, Secretary, Friends Fellowship Council and World Consultative Committee; Stanley Hamilton, Secretary, Rural Life Association; Henry Vore, a minister, and wife, Anna, New York Yearly Meeting; Willard Reynolds, a minister, and wife, Sabron, and daughter, Western Yearly Meeting; Alice I. Kennedy, missionary to Jamaica; Kenneth Crooks, headmaster, Happy Grove School, and pastor Seaside Meeting, Jamaica; Par Danforth, Field Secretary, for the American Friends Service Committee, Des Moines; Ross T. Wilbur, Director Friends Hostel, Des Moines; Olive Tjossem, Paullina, Evelyn Cameron, Concord, Massachusetts; and Betty Worley, Omaha, members of the American Friends Service Committee Peace Caravan; and several members of the CPS Unit at Ames, Iowa.

In the memorial period, Friends paused in memory of ministers and Elders who had departed this life since our meeting a year ago. The Yearly Meeting felt especially the loss of Edgar H. Stranahan, pastor at Minneapolis, and who also served as Presiding Clerk of the Yearly Meeting, and Reading Clerk of the Five Years Meeting. He had served in the past as Dean of William Penn College, and professor of religion in William Penn College, Earlham College, and Friends University. Memorials for other ministers, having faithfully served, were presented for Cassie Commons, Paton Meeting, and Abbie Lake, Bloomington Meeting.

The Yearly Meeting recorded the names of Keith A. Sarver, Watseka, Illinois; Carrie Wikoff, Stockport; and Richard P. Newby, Pleasant Plain, as ministers of the gospel.

The spirit of the sessions was significant throughout and was indicative of Friends' specific concerns and interest in spiritual life. This was also evident in the introspective and frank reports

to the Meeting on Ministry and Oversight.

Financial reports were noteworthy, especially in consideration of the large amount raised in excess of the United Budget goal. This was only one indication of the increased interest in missions.

Special appreciation was expressed for the work of the Music Committee, and the large number of persons providing vocal or instrumental numbers. Many of these were given by the young people, whose interest in assisting in the meetings and sessions was commendable. Appreciation was also expressed for the Junior Yearly Meeting with its report, and for the work of Alice Poole, Director, and her assistants.

In the closing Minute, the Presiding Clerk directed attention to the blessings of the Lord that had been on the Yearly Meeting, and bid those present to look forward to the time of the sessions in 1946, when, the Lord willing, they will again gather.

Atomic Repercussions

Can anything be more revealing of the distorted values of present-day civilization than the fact that we have been able to acquire the awe-inspiring knowledge and skill to smash the atom, with all the great possibilities it holds for the benefit of mankind, while we are still struggling in a mire of accumulated prejudice and race hatred of which we have been incapable of ridding ourselves, and which threatens the very internal peace of our country.—*Norman Thomas in "Postwar World Council."*

* * * *

One of the more interesting footnotes on the discovery of atomic energy was the incident involving Dr. Jacobson, New York physicist who worked on the bomb. In writing an article for a news agency about the bomb, Dr. Jacobson made the point that it might be possible for a residue of uranium to retain radioactivity for as long as seventy years following the detonation of an atomic bomb. The area thus bombed would be dangerous to human life for that period. A day or two following the publication of Dr. Jacobson's prediction, he was visited by the agents of the Federal Bureau of Investigation and by members of Army Intelligence who threatened him with punishment for breaking security regulations.—*"The Call."*

* * * *

Some military circles defending the atom-bombing of Hiroshima, now say that the dropping of an atom bomb on Nagasaki served no military purpose and played no role in the ending of the war, which they say was virtually brought to a close by the destruction of Hiroshima. The bombing of Nagasaki, on the other hand, was a "purely experimental matter" — scientists wanted more data on atom bomb results. These Army circles are shocked by Nagasaki and say that we cannot deny that we have perpetrated the biggest atrocity of the war; that we cannot now, without hypocrisy, accuse the Nazi authorities of Buchenwald of "death experiments" on the prisoners of those concentration camps. The inhabitants of Nagasaki were our guinea pigs."

"Human Events."

* * * *

The Presbyterians of Canada join with loyal subjects of the British Empire and Commonwealth in rejoicing over the victorious conclusion of the Second World War. . . . We thank God for the mighty resources which He put into our hands wherewith to wage successful warfare against the ruthless aggressors. We thank God for the unity of spirit and the cooperative enterprise of the Allied Nations which have brought about final triumph, as well as a better understanding among those nations. We thank God even for the atomic bomb, which hastened the collapse of the last of the Axis powers and greatly shortened the war. Shame to us if we do not lift grateful hearts to God for our deliverance.—*"The Presbyterian Record."*

* * * *

Following the announcement of Japanese surrender, there were displayed in the windows of a large store placards reading, "THE LORD HATH WROUGHT A GREAT VICTORY!" People expressed themselves as being grateful to God for revealing the atomic bomb to our country so that victory could be more quickly won. Others were thankful that our governmental and military leaders had sought and received divine guidance in opposing and crushing the enemy. Some thought our soldiers were mighty in battle because of their belief in God. In short, the Lord has been supreme commander in this hideous struggle for our own self-defense and the liberation of enslaved peoples. But has He? Do you really believe so? It is time for church members to step out of the Old Testament era and be enlightened by the New, where they will discover Christ's teachings in regard to war and will become acquainted with the power of faith which can sustain the Christian pacifist in his efforts to apply these precepts. — *Floyde W. Osburn, Superintendent Oregon Yearly Meeting Peace Department.*

* * * *

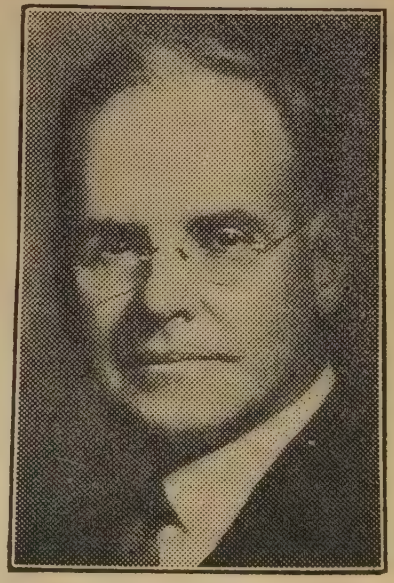
Responsibility for further development and use of atomic power should be lodged in the Social and Economic Council of the United Nations, in the opinion of fifty-seven clergymen who signed a statement issued here by the Religious Associates of the National Citizens Political Action Committee.

"It is unthinkable that atomic power should be allowed to pass into private control," the churchmen said. "No international cartel can be permitted to monopolize or to administer its use. No single nation or any special group of nations can keep it for themselves. Other nations would soon find ways in which to develop it. The outcome would be calamitous rivalry leading to war—and war would mean final disaster."

The statement called upon religious leaders of all faiths "to approach the changes that the new era of atomic power make inevitable with positive, hopeful, and socially constructive determination." — *"Religious News Service."*

* * * *

The price we have paid for victory is terribly high. And perhaps the cost of this last installment, at Hiroshima, is even heavier for us than for the Japanese. For its measurement is the loss of ideals which, far more than our material strength, have made America great and distinctive in the long human story. The measurement of our loss may be seen, for instance, in the miserable farce put on by those who try to reconcile mass murder of "enemy children" with lip service to the doctrine



ELBERT RUSSELL
Gives Three Addresses on
"The Message of Christ."

that God created all men in his image.

We tend to forget, also, that under our system of government each of us must carry individual responsibility for the decisions of our rulers, civilian or military. The brilliant scientists who designed, and the intrepid flyers who released the atomic bomb are actually less responsible than the rest of us for its effects. They were our servants, paid by us to do what we wanted done.

Felix Morley in "Human Events."

* * * *

We have at last achieved the atomic bomb. In the lethal race against Germany, we got there first. It was too late to try out our bomb on the Germans but there was still time to test it in the centers of two Japanese cities. It did its work thoroughly and the heart of each city is atomized and the "dead are too numerous to count."

Our nation's leaders announced this with satisfaction. We do not share this sentiment. We believe we have committed an atrocity of a new magnitude; and though technically it may not contravene the recognized rules of "civilized" warfare, in essence it violates every instinct of humanity. If it is covered by no accepted regulation, that is because it is outside the entire code of human relationships.

But this new weapon opens new areas for our moral judgment. While we were ostentatiously announcing in advance the doom of one after another of the smaller enemy cities, and calling it mercy, we suddenly unleashed by parachute over the large city of Hiroshima, and then of Nagasaki, this "cosmic disturbance" which has dragged the war and all of us with it, to a new low of inhumanity. We cannot believe it was even essential to the defeat of Japan. Its reckless and irresponsible employment against an already virtually beaten foe will have to receive judgment before God and the conscience of humankind. It has our unmitigated condemnation.

We, therefore, with a sense of the utmost urgency protest against all further use of the atomic bomb and we respectfully ask the President to take immediate steps to discontinue its production; and to press for commitments by all nations outlawing the atomic bomb and also war which has developed the technology of mass destruction.—*Excerpts from a release by Dr. Paul Scherer on behalf of a group of thirty-four persons, among whom were Rufus M. Jones and other Quakers.*

* * * *

One tragic reflection of the present crisis is the picture, conjured up by some of our writers, of vast power and plenty made possible by atomic energy. The promised land of freedom from want lies just ahead. Man has made the power of the sun his servant, and freed himself for luxury and leisure. How distorted is our vision to see so easily the vista of mechanical progress in this atomic age, and to fail to see clearly the greed, pride and fear in ourselves which have now brought us to the doorstep of doom! Of course, atomic energy can lift the burden of poverty from the backs of countless millions and give all mankind the material basis for creative living. What should be equally obvious is that only if man has a new spirit within him can he pass over into this promised land. The atomic age is otherwise almost certain to be extremely short and extremely brutish!

Equally revealing is the naive faith of many in the ability of science to control the threat of atomic bombs by creating effective counter-weapons. The end of a scientific race between the development of anti-bombs and the development of bigger, faster bombs is not hard to see. It is the end of man on this earth. Not machines but man with God's help can control the power God has permitted man to discover.

The fate of the world, therefore, in a literal sense, depends upon the ability of the moral and religious forces, and above all, of the Christian churches, to call men effectively to repentance, worship, and service. The conversion of man, who, as Cousins puts it, 'has exalted change in everything but himself,' has suddenly become a life-and-death issue, not merely for individuals, but for the race. Beyond all other groups, our churches are confronted with the *ultimatum of the atomic bomb*, for they alone can provide a significant answer. And now our churches, infected with the secularist spirit, are suddenly called upon to save humanity from the impending doom created by that spirit. No, the prospect is far from comforting.

We must act not only to deepen and strengthen Christian evangelism and education for ourselves and all men, but we must also support every expedient control of atomic energy which offers the prospect of a little more time and more hopeful conditions in which to work.

The relatively favorable time for action is pitifully short and all of us woefully unprepared. Let us, therefore, in our weakness and ignorance seek God's strength and light. Let us in our churches and in our homes seek, in all humility, His guidance for our world, our nation, our churches, and ourselves in this fateful time. Spiritual power alone can cope with atomic power.—*Taken from an article by Richard M. Fagley, Secretary, The Commission on a Just and Durable Peace.*

MENDENHALLS TO QUAKER HILL

The program at Quaker Hill will be greatly lifted and expanded with the coming of W. O. Mendenhall as Director. He, with Lucy Mendenhall who will serve as hostess, plans to arrive shortly before the Five Years Meeting sessions.

His experience as a teacher in Friends' colleges and as former President of Friends University and more recently of Whittier College, gives him

W. O. MENDENHALL
Director of Quaker Hill,
Speaking Monday and Tuesday Mornings.

a preparation of great value for the Quaker Hill program. As a "mecca" for Friendly pilgrimage and as a center for conferences and the promotion of Friendly service, this institution on the hill immediately north of Richmond is becoming a central part of Five Years Meeting and other activities.

The recent travels of W. O. Mendenhall, as minister-at-large for the American Friends Service Committee in England and America, further enhances the work he will be promoting.

While Quaker Hill is not under the immediate direction of the Five Years Meeting as such, its nearness and consequent hospitality to the program makes it of interest and concern to the Five Years Meeting. By the articles of incorporation the members of the Quaker Hill Foundation are members of the Five Years Meeting.

The Quaker Hill Association, as distinguished from the Quaker Hill Foundation, is responsible for the program of hospitality to other groups and as such have called W. O. Mendenhall and Lucy Mendenhall to this work.

The World View

PHILIPPINES. Because of extremely difficult living conditions all through the Philippine Islands, Protestant missionary boards are advised that it is "highly inadvisable" to send any new missionaries to the Islands during the next nine to twelve months. The boards are also being advised to have one united church headquarters in Manila instead of replacing all of the pre-war separate buildings. — *Religious News Service.*

JAPAN. S/Sgt. Jacob D. Deshazer, thirty-two year-old Army flier, who was released from a Japanese prison camp three weeks ago, has written his mother here that he wants to go back to Japan as a missionary. One of General Doolittle's fliers shot down over Tokyo and a prisoner for forty-one months, Sgt. Deshazer said he will undertake a four-year course in a religious college to prepare him for a mission career in Japan.

Religious News Service.

POLAND. British reports indicate that whatever the rights or wrongs of the Polish political question, a vast program of land division and distribution is going ahead under the Provisional Government, encouraged by the Soviet Union. In the beginning, land was confiscated from Germans and so-called traitors. In recent weeks, estates of more than one hundred and twenty-five arable acres have also been broken up with slight compensation, if any, and sold in twelve and a half acre lots. The land has gone mainly to small proprietors and not to collective farms.

Worldover Press.

HOLLAND. Relief operations in Holland have been launched by the Mennonite Central Committee in Goshen, Indiana, in cooperation with the Dutch Mennonite Society. Forty-five tons of clothing will soon be shipped, it was announced by the Committee. A recent shipment of home-canned foods has reached Holland without one jar being broken and it is planned to send at least one hundred and fifty thousand quarts of fruits and vegetables, and at least fifty thousand dollars worth of other supplies soon. — *Religious News Service.*

GERMANY. When Bishop Dibelius preached his first sermon since Germany's surrender, over ten thousand marks ($2000) were laid on offering plates, where the average collection never amounted to more than two hundred and fifty marks. Bishop Dibelius disclosed that during the war the Confessional churches secretly raised more than two million marks annually to pay the salaries of a thousand young ministers trained in forbidden seminaries. In Southern Germany seventy-seven year-old Bishop Wurm of Wurttembery is stressing the slogan, "Not restoration but regeneration." — *Religious News Service.*

ITALY. It is reported that the Vatican is vitally concerned to obtain better peace conditions for Italy. The Pope is said to fear that anti-Italian reprisals and the blocking of Italian immigration may threaten civil war in Italy and lead to the eventual return of a dictatorship. Informed sources state that the Pope has complete trust in American goodwill toward Italy.

Religious News Service.

CHINA. Church leaders in New York are optimistic about the future of Christianity in China. Christian work in China will be more interdenominational in the future. Catholics and Protestants are now joining forces on a committee in Chengtu engaged in translating the Christian classics into Chinese. The church will be more Chinese than foreign, with a reluctance all down the line on the part of mission boards to do for the Chinese what they can now do for themselves.—*Religious News Service.*

INDIA. Friends Units in India, because of the non-partisan basis of their work, are in a peculiar position of opportunity to interpret indigenous Indian agencies to the Government, and to create more goodwill between groups within India, as well as between India and the United States. This is the opinion of Mahatma Gandhi, reported to the AFSC by John Scott Everton. Gandhi spoke of his great sympathy with the religious philosophy of Friends, saying that it was closer to the way of life as it is understood in India than are any other expressions of Christianity. He is particularly in accord with the Quaker conviction of the power of non-violence, and of accomplishment through goodwill.—*AFSC Release.*

SWITZERLAND. The World Council of Churches there has appealed to the British and Federal Council of Churches at London and New York to "demand that their governments intervene" to aid refugees in Eastern Germany, Hungary, and Austria, estimated at between five and eight million. "Hundreds of thousands of refugees are starving. The churches are trying to help but are completely overwhelmed." The message states: "Hundreds of refugees are perishing on the roads from Poland to Germany in a march of death. Highways are infested with Polish youths out of uniform who hold up refugees dozens of times during their headlong flight to Germany. Infirm and dying people lie scattered about on station platforms. The death rate in Germany is five to ten times normal and the situation is equally bad in Hungry and Austria.

Religious News Service.

RUSSIA. The Soviet economic system is defined in several articles of their 1936 Constitution, and states in part: "The principle applied in the U.S.S.R. is that of socialism: 'From each according to his ability, to each according to his work.'" Communism, according to Marx, will inscribe on its banner, "From each according to his ability, to each according to his *needs*." "By means of what practical measures humanity will proceed to this higher aim," says Lenin, "this we do not and cannot know." Nor is there much indication that present Soviet leaders are trying very hard to find out.—*Worldover Press.*

FRANCE. "I was imprisoned at Drancy in September 1944, unable to communicate with my family, when one day I was given a package of provisions 'from the Quakers.' These provisions gave me great pleasure, but greater still was the moral comfort which they brought. My companions and I had believed that we were forsaken by God and man. From that day we knew that there was a group who were moved by the sadness of our condition. Transferred subsequently to Tourelles, then to Fresnes, I had new occasion to appreciate, not only the generosity of the Friends, but the sensitivity and the modesty of their charity. Thousands of poor people whom your Society has saved from hunger and despair, that withering of the soul, do not have the slightest idea of your Society's origin and object. At Tourelles, my companions used to speak of the weekly visit of 'Monsieur Quaker,' for it was thus that the old and sick men designated your representative. 'Monsieur Quaker' was for them a sort of exotic Santa Claus, come from the other side of the herring pond. Nothing gives greater honor to the Friends than their acquiescence in this mistake because of the ignorance of those whom they were helping, concerning their identity."

AFSC Newsletter.

Jones: "How do you spend your income?"

Smith: "About 30 percent for shelter, 30 percent for clothing, 40 percent for food, and 20 percent for amusement."

Jones: "But that adds up to 120 percent."

Smith: "Don't I know it!"

—*Exchange.*

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

PATHWAYS TO GOD—FAITH

Now faith is a confident assurance of that for which we hope, a conviction of the reality of things which we do not see. (Weymouth) Hebrews 11:1.

* * * *

Kind hearts are more than coronets,
And simple faith than Norman blood.

ALFRED TENNYSON.

* * * *

But Faith, fanatic Faith, once wedded fast
To some dear falsehood, hugs it to the last.

THOMAS MOORE.

* * * *

Faith, as Christ Himself uses it, is an attitude of response; . . . It is a deep-seated capacity in man by which he can draw upon inexhaustible resources and leap beyond all his ordinary powers of action. Through it he can do what before he could not dream of doing. . . . Health, sanity, happiness, joy, even the Kingdom of God itself are all the creative effects of faith.

RUFUS M. JONES.

* * * *

It cannot be denied that faith has been used in the past, and is sometimes used even in the present, in this questionable fashion. In this cheapened sense of the word, faith means "believing" or "adopting" or "accepting" on some other basis than facts or evidence.

RUFUS M. JONES.

* * * *

Trust in God and do something.

MARY LYONS.

* * * *

Let us have faith that right makes might; and in that faith let us to the end dare to do our duty as we understand it. And having chosen our course, let us renew our trust in God, and go forward without fear and with manly hearts.

ABRAHAM LINCOLN.

* * * *

Let us rejoice that the verities of religion rest, and will continue to rest, on vision, insight, correspondence, perception, surmise, quest, adventure, moral values and the conviction of personal discovery. There will always be, as there should be a heroic quality, an adventurous aspect, to faith.

RUFUS M. JONES.

* * * *

When God seems far away, and there is dense darkness about us, there is a pathway back to God that no human soul can lose so long as it remains human; wisdom and philosophy may be lost, faith in God and even faith in our fellow man may be lost, but no one will deny that in his innermost being there is a law that tells him, "I ought to be better than I am," or that in his daily life there are some experiences of beauty and goodness, of truth and wonder.

EDGAR SHEFFIELD BRIGHTMAN.

* * * *

Lord, I believe in man:
In the nobility which waits beneath
pride and pomp,
In the greatness which rags cannot hide,
In the Christ who strives with the worst
To release the best
In every life.

Lord, I believe—
Help thou my unbelief.

BERNARD C. CLAUSEN.

PRAYER NOT IN VAIN

To young girls everywhere, when I was young,
"I love you!" was the most yearned-after phrase
In every language. On it lightly hung
Our hopes of heaven. All our youthful days
Were sunny with this sentence. Every dream—
All thought, desire, ambition and concern
Were variations on this happy theme.
Now, aged by wars, our mournful hearts discern
A world of boys who left their loves behind
And went in search of Death across the seas.
All Europe is a graveyard of their kind.
Pacific isles are heaped with lads like these.
And women's prayers beat on the wind like birds.
"Cease firing!" are the most yearned-after words.

JEAN SHRAWDER GERARD.

OUT IN THE FIELDS

Come out into the fields with me today
And hear God's voice where whispering breezes play,
Or feel His hands when tree-tops bend and sway.
We'll watch Him in the wide-eyed daisy's waking
Or see Him with some busy streamlet breaking
The stones that bar its way. Perhaps He's making
His streets of gold and shining throne of grace
At evening in the multi-colored space
Of sunset etched with clouds of silver lace.
Or, in the noontide throb of August heat,
It well may be, amid the burnished wheat
That gems the landscape, we may feel the beat
Of His great heart and know that He is near.
Come out into the fields with me, my dear,
O, come, let us adore Him! He is here!

RACHEL M. ROLSHEIM.

THE NOTE

The music ends on a minor note
Preluding the next, and the English Horn
Ends its song from a silver throat
Before the end. In the silence born
Of the restless air come notes unheard,
But sensed within. And palpitating
My heart attends the dreaded word:
The unfinished symphony of waiting.

COSETTE EASTERLING.

AND TIME . . .

Summer now has caught the world:
Its laughing sky and smiling earth;
The wind, the sun, the beasts, the men
Are rich in mirth.

Dark green the grass in summer grows
As sweet July in laughter trips,
Pursued by August, with a smile
Upon her lips.

The willow spreads her weeping boughs
As she has done in summers gone,
And summer, with her lazy days,
Moves gently on.

But soon, with golden wheat and corn,
And leaves and flowers of Midas' hand,
September steps with regal mein
In all the land,

And summer's dead; her bright, full days,
Her singing hours and moments gone.
Another year has passed away . . .
And time moves on. . . .

COSETTE EASTERLING.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

FOOD PARCELS FOR FRIENDS IN EUROPE

Due to the fact that starvation conditions will inevitably exist in Europe this coming winter, many Friends have felt it would be advisable for American Friends to send food parcels to members of the Society of Friends in Europe. Parcels weighing up to eleven pounds can be sent to Friends in France, Holland, Denmark, and Norway. Friends in Sweden and Switzerland are not in such urgent need. We hope parcels can soon be sent to Germany and Austria as well, but this is not yet possible.

In order that equal distribution to all Friends abroad be assured, the American Section of the Friends World Committee for Consultation is prepared to serve as a clearing center for this special service for Friends by Friends. If you or any of the members of your Monthly Meeting, or if the Monthly Meeting as a group, desires to send a food package, the following plan is suggested:

Write to the Friends World Committee, 20 South Twelfth Street, Philadelphia, 7, Pa., for the name and address of a Friend in Holland, Norway, Denmark, or France. The name or names will be sent to you on request. The following regulations must be followed:

Packages are not to exceed eighteen inches in length and forty-two inches length and girth combined — eleven pounds is the maximum weight. You must have forms No. 2966 and No. 2967, and sticker No. 2922 filled out and attached to package. These forms are obtainable at your post office. Foodstuffs and used clothing require no duty. You should consult your local post office for latest regulations.

The most essential things needed in these countries are as follows:

Foodstuffs:

Canned meats; spreads for bread; concentrated coffee; tea; sugar; canned or dried milk; powdered eggs; dried fruit; rice; dried soups; cocoa; oatmeal; chocolate bars; flour, if packed in tins; olive oil; honey; marmalade; peanut butter; margarine. These foods should be packed in separate tin cans if possible.

Other than foodstuffs:

Soap; thread; darning and knitting wool; needles; buttons; hooks and eyes; diapers, knitted garments of all kinds; underwear; cold cream with lanolin base; socks; first aid supplies.

FRIENDS WORLD COMMITTEE MEETING OCTOBER 24, 1945

The American Section of the Friends World Committee for Consultation will meet at Richmond, Indiana, on October 24, at the close of the sessions of the Five Years Meeting.

Following the worship period at nine-thirty, the business will begin by brief messages from Friends in England, Jamaica, Cuba, Mexico, and Canada. Further items of interest will be the formulating of plans for a deputation to the Orient, and plans for a Friend's World Conference to be held at the earliest possible date.

The afternoon session beginning at two o'clock will consider the outward challenge of the evils of our day that should compel us to greater cooperation as we face our new opportunities of world-wide dimensions.

The Society of Friends today faces a crucial test. Our gradually expanding relationship with and responsiblities toward our fellows have suddenly been speeded up so that we are overwhelmed by the new surroundings in which we find ourselves. Fortunately, we in America have escaped the desolation and the suffering of the war-torn areas of the earth. With that escape, however, comes the greater responsibility of sharing in spiritual encouragement and material assistance. We trust that all concerned Friends will be with us, if not in person, certainly in spirit as the Committee seeks to cope with these problems of world-wide concern.

RURAL LIFE ASSOCIATION IN ACTION

William E. Berry, Chairman of the Rural Life Association, announces that Butterworth Farm School, near Foster, Ohio, will open on March 1, 1946. A program of practical training for young men who want to farm is being planned. The directors, Mr. and Mrs. Roy J. Clampitt, of New Providence, Iowa, have moved to the farm. After getting settled they will visit Friends and Brethren groups in the area, in order that they may get acquainted and to discuss plans for the farm-school. For the past two years the Clampitts have directed a work camp in Mexico for the American Friends Service Committee. Prior to that they had operated their own family farm near New Providence, Iowa.

A Committee of Management, Charles G. Blackburn, New Vienna, Ohio; Thomas Foster, Foster, Ohio; Stanley Hamilton, Richmond, Indiana; William E. Berry, Richmond, Indiana; Mark Shellhaas, Trotwood, Ohio; M. R. Garner and Mrs. Edith Wildman, Richmond, Indiana; is working out the details of the farm operation and the setting up of the educational program with the directors.

There have been a number of inquiries received at the office of the Rural Life Association from young men, and a few young women, who would like to spend from a quarter to a year at the farm-school. Applications will be received after November 1.

It is expected that several week-end work camps will be held this fall and winter, with Earlham and Wilmington students and Young Friends from the area joining in to help get the farm ready.

ATTENTION DELEGATES

Communications to all delegates have asked that reservations be made soon through Carrie Hays Davis, 307 College Avenue, Richmond. Not many delegates have replied. This is important. Hospitality for late registrants will not be easy. The Leland Hotel refuses any more reservations from us. Even though you are making your own arrangements for hospitality, please inform Carrie Davis soon, explaining your plans.

AMNESTY FOR IMPRISONED CO'S

A request for amensty for more than five thousand C.O.'s sentenced to prison for violations of the Selective Service Act because of their religious humanitarian, or political convictions, was made to Attorney General Clark. Making the plea were Norman Thomas, of the Post War Council; A. J. Muste, of the F.O.R.; Hayden Covington, Counsel for the Jehovah's Witnesses; and Frieda L. Lazarus, of the W.R.L.

The delegation urged that President Truman issue a general amnesty covering C.O.'s now held and that, pending the granting of an amnesty, these men be immediately paroled. It also recommended not to discriminate, but to restore to their former jobs all C.O.'s who desire such reinstatement as Civil Service employees.

For to be idle is to become a stranger unto the seasons, and to step out of life's procession, that marches in majesty and proud submission towards the infinite.

KAHLIL GIBRAN.

Book Reviews

THE ECONOMICS OF PEACE

BY KENNETH E. BOULDING

Prentice-Hall, New York, 278 pp.

Price, $2.75

Professor Kenneth E. Boulding, an English Friend, now teaching at Iowa State College, is well known to many American Friends both by personal acquaintance and through his varied and interesting contributions to THE AMERICAN FRIEND.

Although Professor Boulding is also well known among professional economists, in writing *The Economics of Peace* he has avoided the rather common fault of writing in esoteric terms for the approbation of his professional colleagues, nor does he patronizingly "write down" to the general reader. It is a tolerant, hopeful, and constructive book dealing with the problems of economic reconstruction and reform which already face the world and will continue to face it for a long time to come.

In the first section of the book, the author points out that destructive as war is of both human and material resources, ". . . the significant cost is the 'real' cost—that is, the goods and services that are *not produced* because the resources—men, land, and machines—that might have produced them are instead producing arms and ammunition." Throughout *The Economics of Peace* there is a wholesome emphasis upon the necessity of increased production if people are to enjoy a higher standard of living. To explain the problem of capital accumulation, Professor Boulding introduces his ingenious "bathtub theorem." "Production may be likened to the flow of water from the faucet, consumption to the flow down the drain. The difference between these two flows is the rate at which the water in the bathtub—the total stockpile of all goods—is accumulating. War drains the economic bathtub in a great waste of consumption. The first problem of reconstruction is to rebuild the stockpile. It can be rebuilt only by widening the gap between production and consumption. . . . "

In dealing with the financial aspect of reconstruction the author gives a clear and understandable explanation of what inflation is and why it is so regularly associated with war. He also examines, as a case study, the history of Europe between the two world wars and ends the first part of the book with a comparison of conditions as they were in 1918 and as they had developed in the closing phases of the present war in Europe.

Part II, which is the longer part of the book, discusses the economics of reform and opens with a general statement of the reality of economic progress and the principles which govern it. In a chapter on justice in distribution, Professor Boulding emphasizes the fact that while socially-conscious and liberal-minded people have in recent years given most attention to mal-distribution, the problem of unproductiveness is fundamentally the most important one. In the long run the people of the world can enjoy a higher standard of living only if more goods and services are produced. Interesting light is thrown on the question of full employment in the postwar world. Also discussed are problems involved in achieving the reconstruction of world trade. Succeeding chapters deal with the illusions and fallacies inherent in both extreme right-wing and left-wing thought. A concluding chapter on politics and morals deals with the broader and non-economic aspects of war and democracy and closes with a strong plea for universal and individual moral responsibility.

Those who read *The Economics of Peace* will enjoy many interesting and rewarding sidelights. The author's knowledge of world-wide agricultural conditions is frequently in evidence. This is a stimulating book for thoughtful readers who are seeking guidance in a perplexing age. To an extent unusual in analytical books on economic affairs, it is pervaded by a warm personality.

MARK C. MILLS,
Dept. of Economics
Indiana University.

Forum

YEARLY MEETING EPISTLES

Editor, THE AMERICAN FRIEND:

It is certainly true that much time, effort, and energy are consumed in writing, digesting and reading Yearly Meeting epistles. But to many of us they are a very valuable and essential part of these yearly sessions. Together with the visitors from other Friends' groups, they constitute the outward evidence of an inner fellowship of Friends, continental and world-wide in its extent. As we draw closer together as a world society, these letters summarizing the spiritual levels of many groups, should be increasingly important and meaningful.

Three practices of Yearly Meetings commend themselves, to all Friends' groups, in this connection.

German Friends read the various epistles throughout the week, a few at a time, attempting thus to maintain a conscious fellowship with others in all sessions, and also to prevent a feeling of too much concentration at one time.

Philadelphia Friends (Race Street) used a novel method of summary last year when they introduced brief summaries of each Yearly Meeting epistle by a tense account of the Yearly Meeting, its size, location, age, and outstanding characteristics. This was an excellent piece of education on other Friends' Yearly Meetings and was enthusiastically received.

In the other Philadelphia Yearly Meeting (Arch Street) very small committees of Friends are sometimes appointed to write special letters or epistles to the groups whom they know best and for whom they feel a special concern. This is especially true regarding communications to foreign groups. In this way the epistles become more specific and personal, and the work of the general Epistle Committee is shared by more persons.

LEONARD KENWORTHY.
New Haven, Connecticut.

CONTRIBUTORS

COSETTE EASTERLING, of Washington and Chevy Chase, now a student at Earlham College.

JEAN SHRAWDER GERARD, formerly secretary to Walter Woodward; poet, musician, 1414 Arcadia Avenue, San Gabriel, California.

CARL HEATH, Chairman, Friends World Committee for Consultation, member London Yearly Meeting.

CLARENCE E. PICKETT, Executive Secretary, American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pa.

RACHEL M. ROLSHEIM, member of the Society of Friends, 714 North Main Street, Walla, Walla, Washington.

R. FURNAS TRUEBLOOD, Minister, West Richmond, Friends Meeting, 234 College Avenue, Richmond, Indiana.

Those of you are mistaken who may think that there can be enduring and effective association of the nations for the maintenance of peace so long as those nations are armed to the teeth solely against each other. And those are mistaken who think, that, so long as the military system exists, there can be any successful international court of arbitration. . . .

Why should not the United States take the lead in a definite proposal and demand for a reasonable limitation of armaments? Who can do it better than we?—MAJOR GENERAL TASKER H. BLISS, in "The Limitations of Armaments," *Nation,* V. 111, December 22, 1920, p. 730.

QUAKERDOM · AT · LARGE

William Taylor, a Friend, of Altadena, California, who was one of the AFSC/UNRRA workers at the El Shatt camp for Yugoslav refugees in Egypt, is now in the UNRRA office in Belgrade, where he is at work on a general survey of the needs of Yugoslav industry. An architect by profession, he is particularly interested in rural housing.

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In an evening meeting at Friends Center in New York City, on September 21, speakers were Allen Hole, who told of his contacts with French Friends, Barclay Jones, who spoke about Italy and UNRRA; and Paul Johnson, who talked about his work as Secretary of the Seattle office of the AFSC, and of California Friends. Rufus Jones, founder of the Wider Quaker Fellowship, will be the speaker at the Fall meeting of the members of the Wider Quaker Fellowship, on November 13. Pendle Hill Institute will hold two extension courses this fall and winter under sponsorship of Friends Center.

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Madeline Clarke Foreman, a member of the colored race, has been employed by William Penn College as professor of biology for the coming year, according to an announcement made recently by Cecil E. Hinshaw, President of the College. Mrs. Foreman was on the staff of the Hampton Institute for eleven years, teaching in the Biology Department. She has been unusually successful in helping to develop better relationships between the races. Her excellent cultural background, her fine personality, and her wide experiences qualify her quite well for the unusual responsibility she will have in the experiment in a bi-racial faculty at William Penn College. William Penn College has always accepted Negro students, but this is the first time that a member of the colored race has been employed on the faculty.

NEWS OF OUR MEETINGS

L. Willard Reynolds, his wife and daughter, made a brief visit in West Branch, Iowa, Meeting, where they were formerly located, while en route to his new charge at West Newton, Indiana.

* * * *

In July the members of the Clintondale, New York, Friends Meeting gathered on a cliff overlooking the Hudson River for a picnic supper as a farewell to Willard, Sabron and Sabron Louise Reynolds. They are now serving the West Newton, Indiana, Meeting. The stimulation of their presence has been greatly missed, but William Reagan, principal of Oakwood School, has secured thought-provoking speakers to lead the Meetings until a permanent minister is secured. Among the speakers besides William Reagan, have been Paul Werner, Dean of boys at Oakwood, Truman Whitaker, minister of the Poughkeepsie Meeting, and David Johnson, senior at Haverford.

* * * *

A Daily Vacation Bible School was held in the Penn Friends meetinghouse, Cassopolis, Michigan, through the week of June 25, sponsored by two rural churches and their pastors. Directors of the school were Rev. and Mrs. C. G. Drake of Bronson, Michigan. Lessons were based on the life of Christ and were illustrated by hand-painted flannel art. The average attendance for the week was ninety-seven, with an enrollment of one hundred and twenty-seven. The children were gathered from nine one-room schools and were brought by bus. Both teachers and children enjoyed the work, and a demonstration school was held on Friday evening for the parents. The pastors of the church are Billy and Marie Lewis.

* * * *

Springdale Quarterly Meeting convened at Springdale, Iowa; on August 4 with all Meetings represented except Buffalo. Vernard Cox who has served that Meeting will take up a new field of work at LeGrand, while Guy Hunting remains at Muscatine; Guilford Street at Bloomington, and Taylor and Irma Guthrie at Springdale and West Branch. Three young women, members of a Peace Caravan, spoke in the worship hour. Springdale ladies were hostesses at luncheon, and an interesting business session was held, with Lewis Herwig presiding. As this was the last meeting before Yearly Meeting, the various reports were of unusual interest. Cecia Tekar, who has shared the mission work with the Whitelys in Oklahoma, gave news of that station.

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Winchester Quarterly Meeting was held in Winchester, Indiana, Eighth Month, 18th, beginning with the meetings of Ministry and Oversight and Young Friends at nine o'clock. In the absence of William J. Sayers, Presiding Clerk, John Walters presided at the ten o'clock session. Annual reports were read which presented a review of the year's activities in the Quarterly Meeting. Murray Kenworthy, Executive Secretary of Indiana Yearly Meeting, and the Rev. Gilmore, of Farmland Christian Church, were in acceptable attendance. Murray Kenworthy spoke in the meeting for worship of the relationship of the home town people, home church people and families, to the returning men and women who have been away because of the war.

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Friends at Central City, Nebraska, enjoyed a visit from their former pastor, Glen A. Reece, his son, Leroy, and daughters, Lavona and Esther, now of Plainfield, Indiana. Following the morning meeting for worship, dinner was served in the basement of the meetinghouse and a social hour enjoyed. Glen Reece spoke of his present work as Superintendent of Western Yearly Meeting, and of the importance of the coming Five Years Meeting sessions. Theodore and Estella Foxworthy stopped at Central City, Nebraska, September 7, for the week-end, while en route from Indiana to Pasadena, California. Their ministry at the meeting on Sunday was much appreciated. Theodore Foxworthy preached at Alda on Sunday evening to the Federated Church meeting.

* * * *

Winthrop Center Friends Meeting held a social gathering on the meetinghouse lawn on the evening of August 9 in recognition of the twenty-fifth anniversary of the ministry of Arthur Jones in that Meeting. Arthur Jones first came to this Meeting in July of 1908 as a settled minister and remained until Easter of 1911. On September 1, 1920, he returned as a settled minister and has been there continuously since. In his anniversary sermon, delivered on September 2, Arthur Jones spoke of his work in the Meeting, the Yearly Meeting, and in wider circles. He stressed the need for being intimate with God, and of the importance of neighborliness and of assuming responsibility for making the world better, and that human brotherhood must be recognized. It is not often that a minister serves one congregation for so long a period.

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First Friends Meeting, Des Moines, Iowa, enjoyed a number of visiting speakers during part of July and August while their pastor, James R. Furbay, was in Cuba and Jamaica. These were: John C. Harvey, pastor of the Oskaloosa Meeting, Cecil E. Hinshaw, President of William Penn College, Richard P. Newby, pastor at

Pleasant Plain Meeting, and Eugene Bonham of the C P S Unit at Ames who also brought messages in song. The young people of the Meeting, assisted by a member of the Pastoral Committee, conducted one entire service, with definite spiritual emphasis. On Wednesday evening, August 15, several members met to give thanks and seek direction. Periods of silence were broken with the Spirit definitely leading the speaker. Lester Suzuki, a Methodist minister of Japanese ancestry, gave a very helpful talk.

* * * *

As a tribute to the services rendered by Adam Flatter in Leesburg Meeting, about one hundred persons assembled recently in the social room of the church for a farewell party. Adam Flatter recently resigned as pastor to become Superintendent of Wilmington Yearly Meeting. A bountiful covered-dish dinner was served at attractively arranged tables, and Arthur Milner acted as toast master for the program during the social hour that followed. Clara Slaughter spoke for the Monthly Meeting, in appreciation of the work of the Flatters, Minnie Fairley spoke on behalf of the Missionary Society, Carrie Washborn for the Guild, and Marian McVey for the Young People's Group. The rest of the program ran in a humorous strain, one reading being entitled, "When the Flatters came to Tea." A gift was presented to Adam and Naomi Flatter. Lee Partington has come from Bloomingdale, Indiana, as pastor for the coming year.

GEORGE SCHOOL OPENS FOR THE YEAR

The fifty-third year began at George School on Ninth Month 18 and 19, with a full capacity enrollment of 399. There are 331 boarders and 68 day pupils. Of the total enrollment, 201 are boys and 198 are girls. Slightly less than half, 194, are children of the Society of Friends. There are 73 members of the first class, 99 in the second class, 114 juniors, and 113 seniors. The pupils entering for the first time are 143 in number. One English girl remains from those children who came to this country during the war. Several are children of families who came from Europe to make America their home. One boy is a native of India. One boy is an American of Japanese ancestry. Four pupils live west of the Mississippi River, eighteen come from the South, and there are sixteen who live in states between the Alleghenies and the Mississippi.

During the week-end preceding the opening of school, Arthur E. Morgan of Yellow Springs, Ohio, led the conference of the Committee on George School, the faculty, the Parents Advisory Board, the Alumni Executive Committee, and the Central School Council in a discussion of "The Community." This conference met in two sessions and took up the question of the place a boarding school has in the community in which it is located and the preparation it gives to living in the community to which its pupils return.

Two additional apartments have been built, during the summer, in the first floor of the James Worth House, the main building of the Sharon estate. Other routine repairs and landscaping have been carried out to the limited extent made possible by the present situation.

WILLIAM EVES, 3rd.

CONFERENCES AT QUAKER COVE

Quaker Cove, the Conference grounds of Puget Sound Friends, has been well used this summer despite shortages of gas and tires. Three important projects, which will be of interest to other Friends, were carried on there: Young Friends Family Conference, Interracial Children's Camp, and Pacific Coast Association of Friends. It is hoped that more Friends from distant parts will be able to meet there in the future. The Cove is a woodsy spot on Fidelgo Island, seventy-five miles from Seattle, with all the natural beauties of hillside, beach, and distant Mt. Baker. From July 27 to 31, the Young Friends Family Conference of the Puget Sound Quarterly Meeting of Friends, met in its fifteenth session. Charles Thomas and Robert Blood were adult leaders. It was truly a family conference and included four sets of three generations. Discussions centered around the topic, "Today in the Light of Jesus."

As the Conference moved out, the Interracial Children's Camp moved in. From August 1 to 14, forty children and ten counselors of numerous racial, religious, and national backgrounds lived together in a truly meaningful camp experience. The project was jointly sponsored by the Social Industrial Section of the Service Committee, and the Students' International House of the University of Washington, with Jay and Mary Lou Wright, formerly of International House, as Directors. Both boys and girls were included, ages ranging from nine to thirteen. They were Negro, Chinese, Japanese, American Indian, Caucasian, from Jewish, Catholic, Protestant, and Buddhist faiths. The counselors became so enthusiastic over the project that five of them have gone East to tell other Friends' groups of it and encourage similar developments elsewhere.

The next group to meet at the Cove was the Pacific Coast Association of Friends, August 17, 18, 19. Sixty-five Friends from up and down the Coast gathered together informally to discuss their mutual concerns. The group meets alternately in the Puget Sound area, the Bay area, and southern California. Concerns discussed included our part in the demobilization of CPS and Service men and the contribution they will make to our thinking; the place of Friends in education; termination of the war, etc. Further information will be forthcoming in the annual epistle. We of the Northwest especially appreciate this sort of fellowship because we are somewhat isolated from the main body of Friends. We do hope that our fellowship with other Friends can be increased, and that more of us can meet together at Quaker Cove.

LOIS SCHOLL.

BALTIMORE FRIENDS HOUSE

In a "checkerboard neighborhood" in Baltimore, — that is, one in which Negroes live on one street and white people live on the intersecting street— an old house was prepared this summer for use as a new Friends' Center. It was a mansion when it was built in 1800, four or five stories high, but the years have dealt harshly with it. It has been used in various capacities through the years, but has been idle the last fourteen years. AFSC work campers cleaned the woodwork and scraped the walls, put in new window panes and sashes, while various groups from Baltimore came to help.

Besides this work, the Summer Work Campers instituted a recreation program three nights a week in a parking lot, and during their final week held a Daily Vacation Bible School, the first interracial one in Baltimore, with an attendance of approximately fifty. An average of twelve to fourteen campers were there during the two months, of whom one was a Negro and two were Mexican. As one of the Mexicans spoke no English, French and Spanish flew briskly about, as well as a mixture which the campers called "Desperanto." William T. Thom, 3rd, a teacher at George School, and Marjorie Hyer, who has been AFSC Youth Secretary in the Kansas and Iowa region, were leaders. Emily Parker Simon and Albert Simon, who were there as chaperons and consultants, will be residents of Friends House this winter. The Friends' Center is sponsored by West Baltimore Friends Meeting, with the cooperation of Homewood and Stony Run Meetings. It will also be the home of West Baltimore Meeting. An interracial Sunday School is planned for children of the neighborhood for Sunday afternoons with Vera Shank, a Baltimore kindergarten teacher, as superintendent.

SAVE THE SPUDS!

Perry S. Richey, State Director of the United States Department of Agriculture's Office of Supply, said the early potatoes now being harvested are excellent food, but will not store for any appreciable length of time. For that reason, they must be consumed immediately, he explained. Potatoes are not plentiful in all sections of the state, mostly because of transportation tie-ups. The Department of Agriculture, to support prices to growers, began buying potatoes sometime ago. While this is a definite relief for farmers, housewives also can help provide additional outlets by buying and serving lots of potatoes while they are seasonally plentiful, he said.

Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of the Churches of Christ in America, left recently for Geneva, Switzerland, where he will work for the next six months with the general staff of the World Council of Churches during the crucial period of reconstruction in Europe. Dr. Cavert has been General Secretary since 1921 of the Federal Council of Churches, which is made up of twenty-five of the major Protestant communions with a combined membership of more than twenty-five million.

BIRTHS

TIMBERLAKE—To Philip and Frances Jones Timberlake on August 13, a son, Philip Louis, at Whittier, California. The grandparents are Mr. and Mrs. Philip Timberlake of Riverside, California, and Dr. and Mrs. Louis T. Jones of Whittier.

ENGAGEMENT

PARTINGTON — Eliezer and Flora H. Partington of Leesburg, Ohio, announce the engagement of their daughter, Laura Margaret, to Donald Mills Stanley, son of Lawrence and Martha Stanley of Wabash, Indiana.

MARRIAGES

MILLER-DUNHAM—On August 9, at Chestnut Hill Meetinghouse, Philadelphia, under the care of Lansdowne Monthly Meeting, Ruth Patricia Dunham, daughter of Arthur and Esther S. Dunham of Ann Arbor, Michigan, and Charles Miller II, son of Alphonse and Florine Miller of Germantown, Philadelphia.

SCHORMAN-WATSON—Anna Margaret Watson, daughter of M. Herbert and Vivian S. Watson of Central City, Nebraska, to William Reed Schorman, son of Frederick C. and Stella Schorman of Ashland, Kentucky, at the Friends meetinghouse in Central City, Nebraska, with Ora M. Carrell, minister. They will be at Yale University this coming year where William Schorman has a scholarship to the Yale Divinity School.

DEATHS

BARNARD—Mary T. Barnard, on July 20, at her home in New Castle, Indiana, aged ninety-four years. She was the daughter of Nathan Hunt and Margaret Hubbard Ballinger, both ministers in the Friends Church. She is survived by three sons, one daughter, and one sister.

BARRETT—Minnie Reynolds Barrett at her home near Neosho, Missouri, on August 31, aged sixty-nine years. She was born in Penora, Iowa. She was united in marriage with Jordan W. Barrett, and they were active in Friends' Meetings when near them. Besides the husband, one daughter, Doreen; one son, Glenn; three grandchildren, and one brother survive. Services were held in the Neosho Presbyterian church, with Homer Keith in charge.

CLARK—Lida Thompson Clark on September 10, at Poughkeepsie, New York, aged fifty-five years. She was the daughter of Caleb S. and Elizabeth Willis Thompson, a lifelong Friend and for several years an Elder. Surviving are the husband, C. Ralph Clark, two daughters, Helen C. Shank of Brooklyn and Marjorie Clark of Poughkeepsie; a son, Robert C. Clark of Richmond, Virginia; two grandsons; and three brothers, W. Willis Thompson of Richmond, Virginia, Carleton Thompson of Los Angeles, and George H. Thompson of West Orange, New Jersey. Truman D. Whitiker, pastor, and William J. Reagan were in charge of the services; burial being made in Poughkeepsie Rural Cemetery.

JONES—Mary E. Jones at her home in Plainfield, Indiana, on June 29, at the age of seventy-one years. As a pastor's wife she was active in Friends Meetings in Ohio, Tennessee, Indiana, North Carolina, Iowa, and Nebraska. Surviving are the husband, I. Lindley Jones; four daughters, Elma Jones, Plainfield, Indiana; Mrs. Elmer H. Brown, Clinton Corners, New York; Mrs. Duane Jones, Rockville, Indiana; Mrs. James Kellum, Camby, Indiana; two sons, Marvin Jones, Friendsville, Tennessee; and Allen Jones, Glens Falls, New York; and eight grandchildren. Services were held at Fairfield Friends Meeting with Milo Hinckle in charge, assisted by Glen Reece, Louisa Phillips, and Edward Barker.

NICHOLS—Roy Nichols on June 25 at South Portland, Maine, aged sixty-six years. He was born in Epping, New Hampshire, the son of Moses and Ann Post Nichols. He attended Vasselboro, and Oak Grove preparatory schools and was a graduate of Bates College. Surviving are his wife, Martha Nichols, four daughters, two sons, and ten grandchildren. He was a member of Oak Street Friends Meeting in Portland, Maine. Burial was in Friends Burial Ground at West Epping.

ROWLEY—James H. Rowley while on vacation at Plymouth, New Hampshire. He was a native of Maynard, Massachusetts, coming to Lawrence, Massachusetts at an early age, where he was in the banking business. He was treasurer of Lawrence Friends Meeting, of which he was a member. Services were held in the family home at Methuen with the Everett W. Chapman, his pastor, in charge, assisted by James A. Coney and Herbert Wood. Surviving are his wife, Marion C. Rowley; a son, Arthur C. Rowley, a daughter, Ruth M. Rowley, and two grandchildren.

DEMOBILIZATION ASPIRATION

Post-CPS demobilization aspiration: To establish home in rural community where exists: 1. A Friends Meeting. 2. Opportunity to work for, and possibly invest earnings in newspaper. (Have journalism M. A., and front office experience.) Write E.R., THE AMERICAN FRIEND, Richmond, Indiana.

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For information about Westtown please write

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive.. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for Worship 11:00 a.m.; Religious Forum 10:00 a.m.; Margaret M. Haines, Secretary. Phone: Plaza 9670. This is a United Meeting.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th and Alabama Streets, Church School, 9:30 a. m., Morning Worship, 10:45 a. m., Herbert Huffman, minister RIley, 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmont Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. Eli S. Wheeler, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Irene D. Stranahan, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of the Twentieth Street and Fifteenth Street Meetings will be held at the Friends meetinghouse, 144 East 20th Street, New York 7, N. Y., from May through September, Sunday at 11:00 a. m. Visitors welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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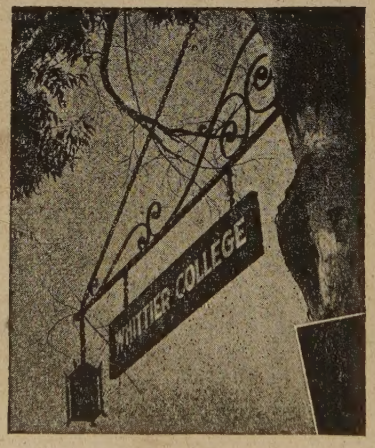

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